

# THE REHEARSAL.

1. The Story of the Tule-Sermon set Right.
2. Supported by the Scotch-Presbyterian-Eloquence.
3. A comparison betwixt the Preaching of our Clergy, and of the Dissenters.
4. The Dissenters Deny the Holy-Sacrament to be the Body of our Lord. And have Burn'd it in the Fire by the Hands of the Common Hang-Man.
5. New News—The Whiggs and Dissenters wip'd Clean from all Scandal of the Deposing Doctrin.
6. That no King Ever yet was Depos'd. Wherein is shew'd, How the Observator has Justify'd the Murder of K. Char. 1. And now Denies it.

SATURDAY, March 2 1704.

(1.) *Country-m.* I Was in Company t'other day, *Master*, where I heard them say, That there was not one Story you had told, in all your *Rehearsals*, but what you have made fully Good, against all the *Opposition* was made, Except one, that is, about the *Tule Sermon* you spoke of *Num. 28*. And to which the *Flying-Post*, *Num. 1541*. Gave an *Answer*, to which you have said nothing Yet. Now they say, *Master*, that it is no *Reflection* upon a Man to be *Mis-Inform'd*, provided that he take not not up things too Lightly, and he knows not from *Whom*. But then that if he happens to be in any *Mistake*, he ought to own it, when he is *Convinc'd* of it.

*Rehears.* No doubt he ought, *Country-man*, and it is the Part of every *Honest-man*. Therefore I will give you a True and Full Account of what I heard of that Story. The Account I had, came from a Gentleman of known Reputation, by Character, in England. And whom I would Name, but for Exposing him to the Adoration of the Godly which is Exceeding now in Scotland! Remember I don't Name England.

Upon what the *Flying-Post* said, I spoke to a Friend, (having no Correspondence there my self) to write to this Gentlemen, to get Certificates of the Matter of Fact. But (*Alas!*) I was Mistaken! I thought it had been as here in England, where every Man has Liberty and Property! For any Man to set his Name to such a Certificate there, was Signing, his own Execution, by our Sovereign Lord the Mob! And it was in a Place where they had Power.

Upon this I told the whole Story to a Gentleman of Quality of that Nation who was here in London. He told me he was afraid the Gentleman upon whose Authority I had it, had been misinform'd. And that he did not believe it was True. But he wou'd make the best Inquiry he cou'd when he went to Scotland. He is lately Return'd, and now in London, and tells me, that he went to Scotland with full Prejudice against the Story. But that he made Particular Enquiry into it, and now is fully Satisfy'd it is True, in the Main, but that there was a Mistake as to the Circumstance of Time and Place; for that it was not in the Sermon Preach'd the Day nam'd; but it was at an Exercise they have, call'd Examination, something like our Catechising, and near about that same time, the day he cou'd not tell me. He said tho' several that were Present would tell it, yet being but Mean ordinary People, and un-

der the Lash, wou'd not have their Names us'd.

*Country-m.* I was of the Mind, *Master*, that you were not Cunning enough. When you tell a Story, you tell Folks Names, and the Time, and the Place, that any Body may Detect you if you Fail but in a Circumstance.

*Rehears.* I do it on Purpose, *Country-man*. For I had rather be in the wrong, as to any thing I hear, than that the least Falshood shou'd take place. For we need not That. *Alas!* We have too many Facts that are Notorious and Un-denyable!

I once made a Mistake as to a Persons Christen'd Name. Being totally a Stranger to him which I found out and Corrected before any Body Objected it to me. Yet they Clamour'd upon it afterwards.

*Country-m.* In the Scrap of a Letter from Mr. George Wylie (the Person nam'd for Preaching that Tule Sermon) which that *Flying-Post* you have Mention'd has Inserted, as his Vindication, I observe the Caution he uses in his Expressing it, viz. That he made no Mention of Tule, AT THAT TIME. There he sav'd himself, as you now tell the Story. Else he wou'd have said, neither At that Time, nor any Other. Neither in the Pulpit, nor upon any other Occasion.

(2.) I'll tell you *Master*, if I had not read the Scotch Presbyterian Eloquence, I cou'd never have believ'd that such words cou'd come out of the Mouths of Christians. But when I have heard several of the Passages there Related, confirm'd to me by Ear Witnesses, and others as Bad as any there, there is nothing so Gross may not come from these Men!

*Rehears.* It is no Ordinary Judgement, when Men are given up, not only to Like and Approve such Beastly Treatment of the Almighty, as one wou'd not Give to his Foot-Man; but to think this the most Spiritual and Soul Saving Dispensation!

And this is not to be Charg'd upon the Nation. None deny the Scots to have their Share of Mother-Wit, and of Acquir'd too. But the Presbyterians there were the Heresi-Archs and Broachers of the first Contempt of Episcopacy in these Nations, and the Mother and the Nurse of all the Vile Sects among us, even to the Quakers. Therefore the Hand of God is most Visibly upon Them!

(3.) But it Descends in Proportion even to others. If the meanest Curate in England shou'd Entertain his Auditory with such Rude

Un-digested stuff as comes every day from *Dan. Burgess*, and the *Top* of our *Dissenters*, he wou'd be *Hooted* out of the *Church of England*. If he shou'd talk of *Unbuttoning* his *Cloak*, and letting his *Congregation Drop* with it into *Hell*, and so give them the *Slip*! Is there any so *ill-Instructed* in the *Communion* of the *Church of England* as wou'd not *Nauseate* such a *Brute*? Is the *Pallate* of any *Church-Man* so *vitiated*, as to *Relish* such *Doggrill*? None that are *Acquainted* with the *Solemnity* of our *Liturgy* cou'd bear such *Trash*, and the *Rapidity* of their *Extempore Effusions*! To hear a *Man* tell *God Almighty* all the *News* of the *Town* in his *Prayer*! And send him on their *Errands*!

(4.) *Country-m.* But *Master*, what do's the same *Flying-Post* mean when he says afterwards, that they do not think the *HOST* Consecrated by a *Papish Priest*, to be *OUR SAVIOUR'S BODY*?

*Rehears.* This was to Answer another *Objection* in the same *Rehears.* N. 28. of a *Procession* at *Edinburgh* the 15th. of *March* 1707. by Order of the *Privy-Council* there, wherein the *Hang-Man* and his *Men* were *Dress'd* in *Priests Robes* and *Carrying* the *Holy Sacrament*, which the *Papists* call the *Host*, in their *Hands*, *Burn'd* it at the *Market Cross* in a *Fire* provided for the *Purpose*.

*Country-m.* Horrid! Don't we allow that *Papish Priests* can *Consecrate* the *Sacrament*?

*Rehears.* Yes surely, none do's deny it.

*Country-m.* And do's not *Christ* say of it, *This is my Body*? What then do's the *Flying-Post* Mean?

*Rehears.* It shews you how well the *Dissenters* are *Instructed* in the *Nature* of the *Sacrament*. To fly from *Trans-Substantiation*, they have made nothing of the *Sacrament* but a bare *Remembrance*, as of an *Absent Friend*. And the *Contempt* and *Dis-Use* of the *Sacrament* with them, while they were in *Power*, had if their *Reign* had lasted a little longer, worn it quite out. Of this I took notice before, *Num.* 31. To cure the *Papists* from *Over-Valuing* this *Holy Sacrament*, the *Presbyterians* wou'd *Burn* it by the *Hands* of the *Common Hang-Man*! And to shew their *Respect* to the *Priesthood* to whom *Christ* gave *Authority* and *Commission* to *Do this* (as he said to the *Apostles*) that is, to *Bless* or *Consecrate* and *Administer* that *Holy Sacrament*, as they had then seen him do; these *Presbyterians* *Dress'd* up the *Hang-Man* in the *Robes* of a *Priest*, to *Perform* this his *Celebration*! This is the *Model* to which they wou'd have the *Church of England* to be *Reform'd*! That it may be far enough off from *Popery*!

*Country-m.* Speak no more of this. It makes my *Indignation* Rise, that I shall say words may *Offend* you. Come I'll lead you to another *Subject*.

(5.) The *Observer* of last *Saturday*, Vol. 4. N. 94. has Answer'd what you have said, *Num.* 85. 86. about the *Revolution* not having *Proceeded* upon the *Deposing Doctrine*. And concerning *Revolution-Principles*.

*Rehears.* Let me hear what he says. My *Bayes* has always something very *Diverting*!

*Country-m.* He says, you'r *Quite Mistaken*, *Master*, he says, that neither *Whiggs* nor *Dissenters* are for the *Deposing Doctrine*, that is, not for the *Deposing of Kings*.

*Rehears.* I wish he cou'd make that *Good*. But let's hear his *Proof*.

*Country-m.* He says, when a *King* breaks the *Laws*, he is no longer a *King*. And neither the *NAME*, *TITLE*, or *OFFICE* of a *KING* does belong unto him. But he is a *Tyrant*. And *Observer* owns, that *He* and *Whiggs* and *Dissenters* and all are for *Deposing of Tyrants*.

*Rehears.* This is *Nice*! This is the *Distinction* in the *Private Academies*. One might have known by this, that he had been *Bred* there, if he had not told us.

Why did he not give in this *Rare Discovery* to the *Convention*? He might have sav'd all their *Pains* about the *Vacancy* and *Abdication*!

If *David* had been thus *Book Learned*, it wou'd have solv'd all his *Scruples* about laying his hand upon the *Lord's Anointed*! For *Sam* very unjustly fought his *Life*. Had *Murther'd* the whole *City* of the *Priests*, for his sake. And was *Guilty* of so many *Mal-Administrations*, that he was *Rejected* of the *Lord*. Yet *David* still *Reckon'd* him as *King*, and as the *Lord's Anointed*.

(6.) *Country-m.* The *Observer* says, in the same *Place*, Nor did I ever Read of a *KING* in *PROFANE* or *SACRED HISTORY* that ever was *DEPOS'D*. Surely the *Man's Mad* to talk at this *Rate*, to *Accuse* *People* of *Crimes* that never were *Committed*.

*Rehears.* This is *News* indeed! He means, that all *Kings* that were *Depos'd* were *Tyrants*, and so no longer *Kings*. But what thinks he of *David*? Who is call'd a *Man* after *GOD'S own Heart*. And had this *Attestation* from the *Mouth* of *God* himself, *Psal.* lxxviii. 73. That he fed *Israel* with a *Faithfull and True Heart*, and *Ruled* them *Prudently* with all his *Power*. Yet his *Son* *Charg'd* *Mal Administration* upon him, and having *Sole* the *Hearts* of the *People*, he *Depos'd* his *Aged Father*, and made him *Fly* out of the *Land*.

If he will not Allow this to be the *Deposing* of a *King*, I need not ask him any more *Questions* about *Forty One*. He will not be so *Civil* to *K. Char.* 1. as the *Executioner*, who when his *Head* was upon the *Block*, and the *King* bade him stay for the *Sign*, answer'd I will an' *Please Your Majesty*. If the *Observer* had been to do that *Office*, he wou'd have said, an' *Please your Tyrantship*! But he has more *Inhumanly* *Treated* him since, in *Justifying*, *Insulting*, and *Triumphing* over his *Murder*, as he do's *Vol.* 2. N. 89. where he says, I have so *High* a value for the *Prudence* and *Justice* of our *fore-Fathers*, as not to *Condemn* any of their *Actions* for the *Common-Good*—We are *Unkind* to our *selves*, in *Censuring* the *Justice* of our *fore-Fathers Actions*; And thereby do give a *Handle* to our *Successors* to *Censure* ours. Did our *fore-Fathers* *DE-TRUNCATE* the *FATHER*? Did not we *DEPOSE* the *SON*, and put one more *Righteous* in his *stead*? Did not We *DIVEST* him of all his *REGALITIES*, and make him a *FUGITIVE* on the *Earth*? And may not future *Ages* examine the *Difference* betwixt the *DE-COLLATION* and the *ABDICATION*?

Yet, after all this, he *Wipes his Mouth*, and says in his of last *February* 13. Vol. 4. N. 91. I never did pretend to *Vindicate* the *Murther* of *King Charles the First*. Here it is a *Murder*. And *Char.* 1. was a *King*. And was he not *Depos'd*? so that here is *Another Instance* against the *Observer*, if he will stand by these his *Last Words*.